7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

because so many of their ancient customs have fallen into disuse during their intercourse with the Chinese. Most of the lairds have Chinese teachers for their children, and many of them read Chinese. Some of them compete at the Chinese civil examinations, and a certain number of degrees are allotted to the No-su. All of them can speak Chinese.

After the ingathering of buckwheat, when the crop is stacked on the threshing floor and the work of threshing is about to begin, the simple formula "Thank you, *Je-so-mo*" is pronounced. *Je-so-mo* seems to be a spirit who controls the crops; whether good or evil is not easy to determine. *Mo* is a generic term for "sage" or "spirit." *Je-so* is so like the name *Je-su*, which the Chinese and Miao use for Jesus, that some of the No-su wished to use *Je-so* for the name of our Saviour; but to this the missionaries very wisely did not consent, as they did not know who, or what sort of a person, *Je-so-mo* was. *Je-so-mo* is not God, for when the No-su wish to speak of God they use the word *Se*, which means "Master" or "Lord." In the independent No-su territory, north of the Yangtze River in Szechwan, the term used for God is *Eh-nta*, and one No-su, who has had much intercourse with the independent No-su, asserts that